

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

Vol. XXVIII

FEBRUARY, 1911

No. 2

EDITORIAL NOTES

FAITH in the Lord Jesus Christ as the Son of God and the Saviour of men, is the bond that unites all who are called Christians. This faith is the gift of God, and He will bestow it upon every one who opens the mind to the divine truths contained in the Scriptures and opens the heart to the divine love. We must stand fast in the faith, and not be turned aside by every wind of doctrine. When God bestows this gift upon us, it is our possession. Each one can say, I have received this from my Heavenly Father, and I will keep it. We have the promises of God to sustain us in keeping the faith. As we make use of those promises we shall not only continue steadfast, but there will be an increase of faith.

The promises of God to keep His people, His faithful believers, steadfast and immovable are so numerous that they would fill a volume. How close to human experience He comes when He says in Isaiah 49:15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

The Roman Catholic Church has only faith in the dogmatic teachings of the Jesuit theologians to offer to the people. Hence they are uncertain in their faith. When one of them is asked, Are you a Christian? the answer will be, I am a Catholic. But the Bible Christian knows what it is to be a disciple, a learner, and a follower of the Lord Jesus Christ, and can say, "Being justified by faith, I have peace with God. . . . And rejoice in the hope of the glory of God."

The Power of Personal Testimony

The personal testimony of Christians whose faith is firmly grounded on the Word of God and who have tested the truth of His promises has an incalculable effect in winning Roman Catholics to the truth. When a person can say, I know in Whom I have believed, and I am persuaded He is able to keep me, there is an argument that is almost irresistible with Catholics. Such testimony is carried by the Holy Spirit into the hearts of those who are uncertain in their faith, and have no comfort in their church doctrines. All converts from Rome can bear witness to the power of such testimony. The dogmas of the Church are so loosely held by the priests and the people in all parts of the world in our day that there is everywhere an opportunity of presenting the fundamental truths of the Christian religion without controversy or contention. People want to know what are the essential truths—faith in God and access to Him through the Atonement of Jesus Christ who died for our sins and rose again for our justification, and is now living to make intercession for us. In Him as the Prophet, Priest, and King is the fulness of the Godhead bodily; and He is closer to us than a brother, for He gave His life for us that we might have the eternal life. "I am the way, the truth, and the life; no man cometh unto the Father but by Me," says the Son of God, our Saviour. Let Christians tell this out with prayer for God's blessing upon the testimony, and souls will be converted and brought to a knowledge of the saving power of the Lord Jesus Christ as the only Mediator between God and man.

Nuns Expelled from Portugal Coming to the United States

According to the *New York Times* many nuns who have been expelled from Portugal by the Republican Government will come here this month. If they could not help or benefit in any way the people of Portugal, can they do good here? There are too many monks and nuns here already for the good of the country. Intelligent Catholics who know that there must be good reasons for expelling them from a Catholic country like Portugal do not want them here. But the "poor nuns" expect to be sustained by good-natured Americans in "high places."

Colonel Roosevelt Complains the Hierarchy Betrayed Him

In a lecture to his fellow townsmen at Oyster Bay, N. Y., January 23, 1911, on "Hunting in Africa," Colonel Theodore Roosevelt said that a hippopotamus was like some persons—"the kinder you treat them the less they thought of you." This, says the *New York Tribune*, January 24, was the nearest the former occupant of the White House came to a political reference. Of course Mr. Roosevelt had in mind the Catholic vote which he did *not* get at the November election, though he had been always more than kind to "the Church."

"The Converted Catholic" on the Newsstands in Rome

REV. JAMES A. O'CONNOR,

Dear Sir:—When in Rome, Italy, last summer I saw on the newsstands a copy of your publication and a pamphlet by you. I am very much interested in your line of work and would be pleased to receive a sample copy of your paper and a list of your publications along the same line.

W. G.

Many copies of THE CONVERTED CATHOLIC go to Rome every month, even into the "sacred precincts" of the Vatican, where, as we have learned from priests who have seen the Magazine there, that it is not only read but marked with red ink in various passages. We had heard from other friends that copies were exhibited for sale in the newsstands in Rome and other Continental cities, but the above note, dated Washington, D. C., January 10, 1911, is the latest information we have had on the subject.

It is a strange state of things that in the United States, "the land of the free," the newsdealers dare not place the Magazine on their stands for sale. Why? Let our readers answer. We have never played the baby act nor cried out aloud about the persecution of our friends the enemy and their opposition and bitter denunciation of this work, and shall not begin now, after having for so many years assailed the ramparts of bigotry and superstition in the cause of religious liberty and American patriotism. The Roman Catholic hierarchy will become chief directors of the affairs of our Republic if the American people will let them. It may be asked, What are you going to do about it? Well, THE CONVERTED CATHOLIC is doing something

Please Do Not Delay the Subscriptions

We thank the good friends who last month renewed their subscriptions for this year. We hope the many who have forgotten us will no longer delay. By sending this month they will have the consciousness of helping on a good cause. The good subscribers have kept the Magazine alive, and the editor tries to make it as lively as he can every month. Those who do not send a subscription help to kill the publication as far as they are concerned. It was John Milton who said: "As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book (or periodical) kills reason itself."

In his prose writings and in his sonnet on the persecution and slaughter of the Waldensians Milton had mortally offended the high priests of Rome, and they would have killed him if they had the power. They tried to kill his writings by placing them on the "Index," but they did not succeed. They would also like to kill THE CONVERTED CATHOLIC, and are helped by the directors and managers of the public libraries who will not allow the Magazine in the reading rooms, lest it should be read by Catholic young men, and they might be converted and thus be lost to Rome. But they would be gained for Christ. Paul was bitterly opposed by Demetrius and Alexander, whose trade in making idols and false gods was killed by the Apostle's preaching and testimony.

Bound Volumes of "The Converted Catholic"

The notice of the Bound Volumes of THE CONVERTED CATHOLIC on the third page of the cover will interest our readers. The value of the Magazine as a work of reference is appreciated by all who, for one reason or another, are concerned in the affairs of the Roman Catholic Church in our own country and in other lands. The growth of the power of Romanism is a menace to the liberties of the Republic. The Catholic countries of Europe have had experience of that system for centuries, and now are resolved to be free from its degrading influence and tyranny. These subjects are discussed in the Bound Volumes in an enlightening manner. The truths of God are set forth in opposition to the false doctrines of Rome, and the Jesuitical policy of the Vatican in the political affairs of the United States is exposed.

The Vatican Consistent in Both England and Spain

Many people think the Vatican inconsistent in its policy because, while in England it, through its representatives demanded (and obtained) a change in the form of the Coronation Oath of the King, on the ground that it savored of "intolerance," in Spain it delivered an ultimatum suspending negotiations for the revision of the Concordat of 1851 till the decree of last June allowing non-Catholics to display insignia of worship on their buildings, should be rescinded. The Vatican was perfectly consistent in both cases. As late as November 7, 1885, Pope Leo XIII declared that "all Roman Catholics must make themselves felt as active elements in the daily political life in the countries where they live. All Catholics should exert their power to cause the constitutions of States to be modeled on the principles of the true Church." This really means, of course, the establishment of Papal supremacy, both temporal and spiritual. It must also be borne in mind that what Cardinal Manning called "the subjugation of the imperial race"—the Anglo-Saxon—is more than ever necessary to the Papacy because of the continuous rejection of its yoke by the so-called "Catholic" nations. While there may be some doubt as to the really practical results of the Papal victory in England, there can be none as to the extent of the political influence possessed by those under the control of the Roman hierarchy in Great Britain, and the proportionate peril to all free institutions; and the Papal purposes with respect to the United States are not only identical with those kept steadily in view for England, but are successfully prosecuted in our country.

In Spain the course of the Vatican was equally consistent, although of a different nature. In England the object was to remove an obstacle to political domination, but in Spain the crushing of liberty is necessary for the Papal despotism under which the nation groans. How clearly the Vatican realizes the necessity for this is shown by the drastic action taken when a royal decree granted non-Catholics liberty to put signboards outside their places of worship, stating the character and the hours of worship, though this decree violated neither the Concordat of 1851, nor the Constitution. In these days of education and enlightenment, however, it is only by extending Papal domination in Protestant countries and resisting every form of progress in "Catholic" nations that the existence of the Vatican power can be prolonged.

CHRIST'S MISSION SERVICES**321 West 57th Street, New York****JAMES A. O'CONNOR, PASTOR**

DURING the month of January the chapel of Christ's Mission has been filled at every service. After Pastor O'Connor's sermon on each occasion there has been a testimony meeting of unusual interest. A brief address, on January 1, by Bishop Robert Livingston Rudolph of the Reformed Episcopal Church thrilled the congregation. More than forty of the Bishop's relatives have been converted from the Roman Catholic Church, and they have become members of various Protestant churches, like other American Christians. It may be stated as a fact that there is not an evangelical Protestant Church in the United States but has some former Roman Catholics in its membership. Bishop Rudolph will preach in Christ's Mission Sunday afternoon, February 12, when it is expected there will be an overflowing congregation to hear one of the most learned and eloquent preachers in the country. Bishop Rudolph is such a charming, modest gentleman that he rarely preaches outside of his own church, where his labors are abundant. Many of his relatives who had been Roman Catholics have been converted to the Protestant faith.

At another meeting an Italian lawyer, Mr. John Mazzei, a truly converted man, gave an eloquent testimony; and he was followed by Brother Santiago, of Porto Rico, who is engaged in the Spanish mission in this city, and at the same time pursuing his studies at the Missionary Institute, Nyack, N. Y. Brother Santiago announced with great happiness that his mother, who at first was greatly pained at his leaving the Roman Catholic Church, had been recently converted. On January 27, Pastor O'Connor paid his accustomed visit to the Nyack Institute, which is so admirably conducted by Rev. Dr. Funk and Mrs. Funk, and a fine corps of professors. This year Pastor O'Connor's address to the two hundred students at the Institute was on the religious conditions in Europe and the decay of Romanism in the Catholic countries which he had visited last year. Several of the students are preparing for missionary work in South America, among them

Alexander Sabene, the converted priest who came to Christ's Mission in 1909.

It was a great pleasure to welcome the Rev. N. Walling Clark, D.D., to Christ's Mission on Sunday, January 8, when he preached a great sermon on Italy and the opportunities for the Gospel of Christ in that country. Like Bishop William Burt, Dr. Clark is thoroughly conversant with conditions in Italy. Mrs. Clark, who is a daughter of the venerable Dr. Buttz, the President of Drew Theological Seminary, Madison, N. J., has written several historical and religious books during her residence in Rome. "The Sword of Garibaldi," and her work on the plots of the Jesuits show fine literary taste.

Dr. Clark's sermon was greatly enjoyed by the congregation and worthily sustained the high standard set up by Rev. Dr. Bertram M. Tipple, of the Methodist Church, Rome, who preached in Christ's Mission last October, and whose fine address was published in the November CONVERTED CATHOLIC, and Bishop William Burt whose great sermon on November 20 appeared in the December number of the Magazine.

A report of Dr. Clark's sermon appeared in one of our metropolitan papers under the following heading:

CONVERTING ROMAN CATHOLIC PRIESTS

(New York Times, January 9, 1911)

The Rev. N. Walling Clark, head of the Methodist Institutions in Rome, delivered an address in Christ's Mission, 331 West Fifty-seventh Street, yesterday, on the "Advance of Protestantism in Italy." The Mission is devoted primarily to the conversion of Roman Catholics, and it is this sort of propagandism, carried on in Rome, that caused the Vatican to take its strong stand against the Methodist institutions there, culminating in the Pope's refusal to receive ex-Vice-President Fairbanks after his visit to the Methodist Church, and his subsequent refusal to receive ex-President Roosevelt unless he would promise not to visit the Methodists.

Rev. James A. O'Connor, pastor of Christ's Mission, in introducing Dr. Clark yesterday, recalled a visit to the institution by Dr. Tipple, pastor of the Methodist Church in Rome, saying:

"Dr. Tipple didn't introduce Roosevelt to the Pope, so the ex-President didn't kiss the Pope's toe, although, of course, that practice may be no longer in vogue."

Dr. Clark made no reference to the Fairbanks or Roosevelt incidents. He said Protestantism was advancing in Italy by giving the people the open Bible, by championing the education of the people, and by demanding freedom of conscience. Hardly a week passed, he said, without some Italian priest coming to him to find means of release from the Roman Church. Two men, said to be ex-priests, were seated on the platform, and it was also said that one of them had been compelled to come to this country to make a living after renouncing his faith, and had worked as a day laborer on a railroad last summer.

To provide for the future of such ex-priests, Dr. Clark said the Savonarola Institute, a non-denominational Protestant institution, had been established in Rome to give training in trades and clerical pursuits.

Christ's Mission was established in 1879 by Dr. O'Connor, who had been a Roman Catholic priest for eight years. Since then 160 priests have come there to renounce Roman Catholicism and accept the Evangelical faith.

The ex-priests referred to came to Christ's Mission last year, one of them in his ecclesiastical dress, Roman collar, cassock, etc., in which he crossed the ocean and had to wear until supplied with secular clothing by members of the Christ's Mission congregation. He was a parish priest in Italy and had brought letters of commendation to Pastor O'Connor from the Rev. Dr. Clark and other Protestant pastors. He is now preparing for Protestant mission work among his countrymen, as is the other priest, who will also make a good workman, as he is a skilled painter.

Dr. Clark's project for a Savonarola Institute in Rome, somewhat like Christ's Mission in New York, to welcome priests who desire to leave the Roman Catholic Church on religious grounds, and help to prepare them for honorable and useful work, religious or secular, according to the endowments of grace and nature, has met with the approval of the Protestant pastors of all denominations in Italy. Our good friend, the Rev. Dr. A. Muston, the President of the Waldensian Church, is one of

the directors of the Institute. As funds are greatly needed for this new enterprise, Christ's Mission has promised to send Dr. Clark one hundred dollars for the work. We hope kind friends will enable us to make that promise good.

The following letter from Dr. Clark, who sailed from Europe on January 17, will be read with interest:

At Sea, January 21, 1911.

MY DEAR PASTOR O'CONNOR:

As you can see, I am writing on my way to Paris and Italy. Your kind letter was received before I sailed, but I had no chance to answer it. Thank you for the clipping from the *New York Times*. I received a letter from a man who read it and who seemed to be a Roman Catholic, as his letter is rather sarcastic. He thinks we should first seek to convert some of the Protestant pastors.

I shall long remember my visit to Christ's Mission and your great kindness to me. May God richly bless your work and give you the joy of seeing many hundreds of Catholics converted through your instrumentality.

Concerning the Savonarola Institute, I will keep you informed. The first step after my return to Italy must be the signing of the legal paper transferring the property to us. This will take some time, as legal matters move slowly in Italy; but I hope to have all ready so that we may open the Institute at Easter. Pray for us, and especially for the poor priests who are struggling to get free from their bondage, and who long to come into the experience of personal salvation through faith in Jesus alone. My address in Rome is, 38 Via Firenze.

Cordially yours, N. WALLING CLARK.

In sending the subscription for this year Mrs. A. J. Gordon writes from Boston: "I could not do without the monthly visits of THE CONVERTED CATHOLIC. God bless you more and more in your work of faith and labor of love."

From England:—I have read all your "Notes" sent from Europe, and they are most valuable and interesting and should prove an "eye-opener" to those who wish to see the truth concerning the matters upon which you write. I am glad that you have also derived benefits from your trip abroad. God bless you and prosper you.

H. E. W.

Christ's Mission Converts Good Protestants

So many priests have come to Christ's Mission from the Roman Catholic Church and have accepted the evangelical faith that there is alarm at the Vatican lest the Pope should be left short-handed in his operations of subduing and conquering the United States and making America Catholic. The poor old man will be more alarmed, in fact he will be all in a tremble, when he sees the "Savonarola Institute"—which is the Italian name for



THE REV. THOMAS BARBIERE, PASTOR OF THE ITALIAN CHAPEL

the Christ's Mission in Rome—established in the Eternal City. Italian priests will flock to that institution, where they will learn sound Protestant doctrine, and those who are spiritually minded will be prepared for evangelistic work among their countrymen. A great number of the priests who have been received at Christ's Mission, which is an undenominational institution, could be happy only in religious work, and the various Protestant churches have welcomed them as missionaries and ministers. Last October while Pastor O'Connor was in Europe the Rev. Hermes Cavarocchi was ordained a Presbyterian minister in Jersey City. He

came to Christ's Mission in 1907, and after due preparation was appointed missionary in connection with the First Presbyterian Church, Jersey City, of which the Rev. Dr. Herr is pastor. An account of Mr. Cavarocchi's conversion appeared in THE CONVERTED CATHOLIC for October, 1906, with his portrait. He has been very successful in his work.

It was a pleasure to see in the *New York Observer*, January 19, 1911, the accompanying picture of the Rev. Thomas Barbieri and his new church. This priest was received in Christ's Mission in July, 1908. After his conversion he received letters from Archbishop Farley's secretary, the Rev. Dr. Ferrante, inviting him to return to the Roman Church and promising him a large congregation. Ferrante's letters are printed in fac-simile on the next page. Needless to say Barbieri, who had been an officer in the Italian army before he was ordained a priest, rejected the alluring offer. The account of his conversion appeared in this Magazine in December, 1908. He is now successfully engaged in missionary work under the auspices of the Presbyterian Church in Basking Ridge, N. J., and the Rev. John T. Reeve, the pastor, and his people are enthusiastically sustaining him.

The first of Ferrante's letters gives Mr. Barbieri "faculties" to celebrate mass, etc., in the archdiocese of New York. The second letter reads:

"Rev. and Dear Father:—I pray you to be so kind as to come to see me as soon as possible. You will find me at home tomorrow or the day after from nine to one o'clock. With continued regards,

"GH. FERRANTE.

"To Rev. Thomas Barbieri."

From Ireland:—I am glad to learn of your health being improved by your visit to Europe, and of your being able to continue the good work of enlightening all classes of people in the way of life and salvation through Jesus Christ our precious Saviour. It is very important for us all to be rooted and ground in Christ Jesus, that we may not be easily moved by any wind of false doctrine.

J. O. G.

Rector
460 Madison Avenue

The Cathedral

New York, _____ 190__

Attenti litteris Tui Ordinarii ori-
ginis, ac habita licentia Epni Archiep-
sco-Ebor., Rev. Dno Thomae Barbieri
facultas conceditur missam celebrandi
ad mensam. Ebor. 1 Julii 1908
Gh. Ferrante

The Cathedral

New York, 5 Agosto 1908

Rev e caro Padre.

Prego favorisca de
me al più presto possibile. Mi
trovera in casa domani e posdomani
dalle ore 9 all'1.

Devoto Servo
Gh. Ferrante

Rev. Dr. Ferrante's Letters.

Priests Need Not Fast Before Mass

Roman Catholics, and especially priests, will be interested in the announcement that fasting before communion is to be abolished, at least for the priests. The *Giornale d'Italia* of Rome, September 4, 1910, said: "The Congregation of Sacraments are preparing a decree authorizing priests to take a light breakfast before saying mass, provided the repast be taken at least three hours before the celebration." That is a notable change in the ritual of the Roman Church. Hitherto it was accounted a mortal sin to break the fast before communion by even washing the mouth with water. Now priests who have to say a late mass can have their coffee and rolls before the celebration.

It is well known that the higher ecclesiastics have not waited for this decree, but have given themselves dispensations to take breakfast before saying mass when the ceremonies were prolonged. "I was shocked," said an old priest to us in the first year of our priesthood, "when a Cardinal told me one morning to order a good breakfast for him, as he had to say mass at a pontifical ceremony at noon that day." That priest had been a student at the American College in Rome, and had been assigned to duty at the Cardinal's chambers, for which he received a small compensation.

Gradually the people will learn that there is nothing holy or unalterable in the ritual and discipline of the Roman Church. The Pope and his cardinals are the law-makers, and they are law-breakers whenever the whim seizes them. The bishops and priests knowing this are law-breakers, in turn, and give themselves dispensations to gratify their caprices or passions. But the people must pay, in some way, for every dispensation, and for a good round sum any kind of a dispensation can be obtained. The intelligent and cultured Catholics are told by their spiritual directors not to be troubled by such silly rules as abstaining from meat on Friday or on fast days. When the Editor of THE CONVERTED CATHOLIC was ordained a priest the bishop told him he could eat meat on Friday, and need not fast at all when there was hard work to be done. He could give himself a dispensation and confess it afterwards.

EDITOR O'CONNOR'S LETTERS TO CARDINAL GIBBONS

Ninth Series

No. 2

331 West 57th St., New York, February, 1911.

Sir:—I am frequently asked whether any reply to these open letters comes from you. My answer is, that while you do not reply personally some of your people write to me and your papers take note of some of the "points" I make. Last month I received several letters from Roman Catholics, some courteous, entreating me to return to the Roman fold, and others abusive for having left the service of the Pope and for helping many others, especially priests, to come out of your Church. If time permitted I would refer to those letters, but my replies to them can be embodied in these letters to you. Some years ago a journalistic friend desired to publish all the vituperative letters I had received from Roman Catholics. They would make quite a book. But as I did not care to pose as a martyr I declined that sort of notoriety. The Apostle Paul has told us how many and divers persecutions he had endured. But they were means of grace to him; and it would be helpful to many Christians even of our day to suffer occasionally for Christ's sake. One of the evils of our time is that Protestant Americans imagine they might be annoyed if they sought to share the blessed truths of the Gospel with their Catholic neighbors and acquaintances, or expressed their sincere convictions regarding your Church. They have great sympathy for "the heathen in his blindness who bows down to wood and stone," but when the "wood" is a crucifix on which there is a horrible figure of a dead man, and the "stone" has been fashioned into a statue of the Virgin and child or some "saint"—oh! that's different. The Koreans and other Orientals must be delivered from the worship of their idols, but the Roman Catholics, who constitute one-eighth of the population of the United States, can continue to kneel before their pictures and statues and pray to them.

But if I do not publish the abusive letters I receive or refer

to the attacks of "our friends the enemy"—in this case the Jesuits, Paulists and monks in general, whose nefarious business I am trying to kill—I am thankful to say that I could fill this Magazine with laudatory letters from Christian people whose good will and encouragement would be welcomed by any public writer. Extracts from these letters, Cardinal, you will find from time to time under the heading, "Bits of Correspondence." I know you will read them, as indeed you and hundreds of your priests read every article in this Magazine when the copies come to you carefully wrapped up. Some years ago your name was, by mistake, printed in our mail list, like other subscribers, and after several months the Baltimore postmaster sent me a card saying Cardinal Gibbons had ordered THE CONVERTED CATHOLIC to be stopped. I have no doubt you would like to have stopped its circulation altogether, but this you cannot do—at least not yet while the Constitution guarantees freedom of the press. The day may come, however, when you or some other Papal agent in the United States might say—to quote the late Congressman "Tim" Campbell of this city—"What is a little thing like the Constitution between friends."

In the course of human events in this country, if affairs shall progress according to the schemes of the hierarchy and their secret workings, the Constitution may be so changed that the "balance of power" which your Church now confessedly possesses may become supreme power. I am not an alarmist; yea, rather am I an optimist who believes in God and the Constitution. But politicians and public men who court the favor of the high priests of Rome might yield to the importunity that would promise them a continuance in power.

"OUR FRIENDS IN HIGH PLACES," SAYS ARCHBISHOP IRELAND

Last month you, with other prelates, were in Detroit, Michigan, to consecrate an assistant bishop for that diocese. Archbishop Ireland, of St. Paul, was there, and here is the part of his address which was telegraphed all over the United States under the heading, "Roman Catholics Alone at Fault:"

Detroit, January 27, 1911.—Archbishop Ireland created a sensation here to-day in addressing the students of the University of Detroit, the new Jesuit Catholic university recently established.

"The Church never can have its own until there are more Catholics in Congress," he said. "The religion of Christ will not be seen and known of the world as it should be until this comes to pass. The Church will never wield the influence for the good of mankind which it should possess until this comes to pass.

"If I were to ask, 'How many Catholics are in the State Senate?' the reply would not be very gratifying.

"If I go to Washington, I find but three or four Catholic Senators and fifteen or sixteen Catholics in the House of Representatives. There should be more engaged in building up the Nation in its ideals.

"And do not fear that there is any prejudice against Catholics in this country in high places. There is none. You are not kept back."

The New York *Evening World*, January 28, contained further parts of his address to those Jesuit professors and students as follows:

I want each one of you to have laudable ambitions. I want you to put out all that is in you. In the country at large we are great in numbers, but I do not see that we are towering upward. The remedy is in our schools and in the teachers of our schools. Justice White of the United States Supreme Court learned the logic that has made him the ablest jurist in the United States in a Jesuit College.

I have no patience with the Catholic who as an excuse for his slothfulness says: "I can't rise because there is a prejudice against Catholics." I say there is no prejudice against Catholics here to-day. Merit is the only thing that wins and demands attention in this Republic. America looks out to-day for the man who does things.

You and Ireland and other bishops are "doing things" with a vengeance, while the Catholics of European countries—Italy, France, Spain, Portugal—are "doing up" the bishops, priests, monks and nuns who have been a drag upon their progress and enlightenment.

There was evidently concerted action by the hierarchy on this subject the last week in January. Two days before Archbishop Ireland delivered his address in Detroit, Bishop Patrick A. Ludden, of Syracuse, N. Y., gave to the press a signed statement referring to the deadlock in the New York Legislature at Albany over the election of a United States Senator. An Irish Roman Catholic of Buffalo, William F. Sheehan, is the candi-

date of Tammany Hall, and though the Democratic party has a majority in the Legislature this year, twenty members of that party have refused to vote for Sheehan, who is accounted the agent of the unscrupulous trusts. It is all bigotry, says Bishop Ludden, Knownothingism, Apaism, etc.; and then he told this story:

A certain man desired to run for office, and he so informed the leader of the party. "You have no chance of being elected," declared the "Boss." "Why?" asked the man.

"Because you're an Irishman, and that's ag'in you; you're a Catholic, and that's ag'in you; and your name is Murphy."

When the politicians remonstrated with Bishop Ludden for injecting religion into the political contest, he said he didn't care. "I'm Irish myself," said he; "I'm a Catholic; my name is Paddy, and I like a bit of a row."

A PUPIL OF THE JESUITS NOW SUPREME COURT CHIEF JUSTICE

While I was in Europe last year I met many men in public life, business men, statesmen, journalists and ministers who referred to the growing power of the Roman Catholic Church in the United States as a menace to the liberties of the Republic. All agreed in saying they could not understand the shortsightedness of Americans in ignoring the facts presented by the Catholic countries of Europe in dealing with the Roman Church. The people have condemned it in Italy, France, Spain, Portugal, and in Austria, Hungary and Central Europe they are renouncing and denouncing a religious system that has misrepresented the Almighty God and has been a drag on the enlightenment, uplift and progress of the human race. But the United States seems to be blind to these lessons of contemporary history. "Your country will yet pay the penalty of its excessive toleration of an institution that has been a hindrance to the development of the liberty to which humanity is aspiring." That is substantially the warning of thinking men in Europe. I endeavored to explain the difficulties in the way of curbing the power of Rome in our Republic, though I had not then before me the proud boast of Archbishop Ireland that the progress of Romanism in America could be accounted for by the favor and patronage of so-called Protestants in "high places." Well might he exult over the

appointment of Judge White to be Chief Justice of the United States Supreme Court, the highest office in the gift of the President of the United States. "Jesuit logic," said the archbishop, is the mental equipment of the appointee. Judge White was educated and drilled by the Jesuits in their peculiar mode of reasoning, and the inference of the bold prelate's words is, that he will never forget the lessons inculcated by these masters of the "logic" included in the comprehensive and significant word "Jesuitism." It is passing strange that at the very time a Catholic country like Portugal is expelling the Jesuits and establishing a Republican form of government, the President of our Republic should so highly honor the most distinguished pupil of the infamous Society. The Republic of France had also expelled the Jesuits and is constantly on guard lest "Jesuitism" should creep in to obstruct the progress of the country. Of course, everyone in America understood that President Taft had made this appointment "for political reasons." As a politician who is anxious for re-election in 1912, he was within his rights in making such an appointment, though he ought to have remembered his predecessor's experience with the "Catholic vote," which had first elevated him and then thrown him down. I have no desire to discuss partizan politics in these letters, Cardinal, but I am much mistaken if the American people will overlook President Taft's action in this case when next he seeks their suffrages. In the history of our country there has been only one other Roman Catholic Chief Justice—Roger B. Taney. Personally he was as honorable and upright a man as is Judge White, but he was not moulded by "Jesuit logic," to use Archbishop Ireland's words. It may be that Judge White will prove to be the sort of Catholic that the Rev. Dr. Nicholas Murray intimated Judge Taney was. In his public letters to the latter, which were published sixty years ago—and should be reprinted—the famous "Kirwan" (Dr. Murray's pen name) said: "Descended, as I learn, from an honorable family of the Roman faith, you have received from them that faith as an heirloom, which, although treated by you with indifference, is not yet cast away as a gross imposture."

Whether Judge White will be as "indifferent" to the Roman Catholic faith as was Judge Taney remains to be seen. But there is hope for him in our free country, where so many Catholics

are renouncing their allegiance to the Jesuitism which characterizes the doctrine and policy of the Roman Church in our day, and becoming Protestant Christians like other Americans. In the last sentence of his book "Kirwan" says to Judge Taney:

"Should you be induced by these 'Letters' to re-examine the system of Popery, and to reject it, and to set yourself in a cordial opposition to it, as have multitudes of the greatest men that have ever adorned our race, you would write your name high up on the pillars which support the temple of our freedom, and you would do much to save our land, in all future time, from that mystery of iniquity which viewed in whatever light is the greatest curse of Christendom."

Nicholas Murray, the Irish Roman Catholic who came to this country as a boy in the second decade of the last century, was converted to the evangelical faith and became a distinguished Presbyterian minister. By his "Letters to Bishop Hughes," and in the book from which I have quoted, he rendered great service to religion and to our free institutions. Personally, Cardinal, I give thanks to Almighty God that in His loving kindness and tender mercy He has led me also out of the darkness of Romanism into the light of the Gospel, and that He has enabled me to do something for His cause and for our country's cause in opposition to the powers of evil that are in the world, the greatest of which is the mystery of iniquity, the corruption and Jesuitism that pervade the doctrines of the Roman Church and dominate its policy. It is a great privilege for any American citizen to engage in such a warfare "for God and Country," and coming generations of freemen will honor the memory of such heroes as Dr. Murray, while condemning the politicians who court the favor of your Church to get the votes of its dupes and strengthen their power to sway the destinies of our great country. The Republic of the United States is the hope of the human race; these men in "high places"—I thank Archbishop Ireland for the word—are betraying the hopes of humanity and selling their country for a mess of pottage.

Twenty years ago, Archbishop Ireland said in your Cathedral in Baltimore, "We must make America Catholic; God wills it." Now he does not look to God for that event, but to politicians,

public men and other Protestants in high places. By the will of God and the suffrages of the people the Papal countries of Europe have been decatholicized, but the United States is to be Romanized by the influence of Protestants in high places. So you think, and so you say. May your hopes be dashed to pieces, and may God preserve our country from the rule of Rome, which would be its ruin.

Last month when you visited the dying Archbishop Ryan in Philadelphia, you placed your hand upon his head, saying, "Your Grace does not know me." But he said:

"After forty-four years I know every tone of your Eminence's voice, and now I am, as I ever have been, profoundly convinced that you are the instrument of Providence for the promotion of every good thing for our Church and country."

Of course your Church comes before the country, though I would again remark that in Europe at the present time the country comes before the Church in the estimation of the Catholic peoples. Will the American people take note of the course of events regarding your Church or be lulled to sleep because, as Archbishop Ireland says, the men in high places fawn upon the hierarchy and flatter those who can promote their success and prosperity?

Yours truly, JAMES A. O'CONNOR.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$.....to be applied to the use and purposes of said Mission.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

JAMES A. O'CONNOR, PUBLISHER,

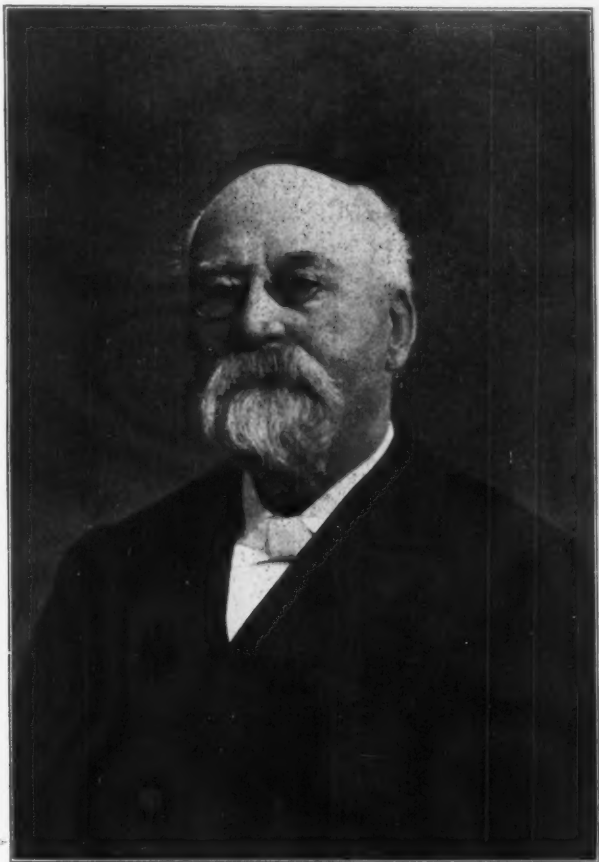
331 West 57th St., New York.

Subscription, per Year..... \$1.50

Entered at the Post Office, New York, as second class matter.

DEPARTED FRIENDS

During the year 1910 many dear friends whom we shall greatly miss have been called to the eternal life.



ELDER WILLIAM CAMPBELL

When the work of Christ's Mission was commenced in 1879, Mr. William Campbell, a business man of this city, was one of the first friends to bid it Godspeed, and when it was incorporated

as a missionary and religious society in 1887 he was one of the first trustees. His interest in the work continued until his death on December 27, 1910, at the age of eighty-eight. Though of late years owing to physical infirmities he was not as active as usual, his kindness was not less than formerly.

Mr. Campbell was an Elder in the Fifth Avenue Presbyterian Church from the time the Rev. Dr. John Hall became its pastor in 1867. He was one of the founders of the New York Young Men's Christian Association, and until a short time before his death was superintendent of the Chinese Mission connected with the Fifth Avenue Church. We shall miss our dear friend, who was the last of the original trustees of Christ's Mission. His good wife was the treasurer of the Mission until her death in 1903. The other trustees who have passed away were John Curry, the first President, who died in 1897; Dr. D'Orsay and Mr. Neill died in the same year, 1900. Mr. Joseph Haight, who was a trustee for one year, died in 1901.

The present Board of Trustees of Christ's Mission is composed of Albert B. King, David James Burrell, Robert Stuart MacArthur and James A. O'Connor.

REV. DR. HUGHES

From the beginning of the work of Christ's Mission and of THE CONVERTED CATHOLIC this beloved minister of the Gospel had been one of our sweetest friends. When he was pastor of the Summit Avenue Baptist Church, Jersey City, N. J., twenty-eight years ago he invited us to his church to tell his people what we were doing and hoped to do at the evangelistic services which were then held in the large hall of Masonic Temple, New York, and which were largely attended by Protestants and Catholics. He was so much interested in the work that he told his congregation it would be a privilege to take part in it; and this they did by a generous offering. It was the first contribution received from any church. All through the subsequent years, even when he retired from the ministry, Dr. Hughes was a warm personal friend whose genial greeting brightened the pathway of life and made the rough places in such a work as this smooth. He was a cultured gentleman who was highly honored and esteemed, even long before his son, Governor Charles E. Hughes, now Associate

Justice of the Supreme Court of the United States, became famous.

REV. DR. GRATTON GUINNESS

While we were in Europe last year this great English preacher and distinguished scholar, who wrote much, wisely and prophetically, on the Roman Catholic question, departed to be with the Lord. Like Rev. Dr. Andrew Brower and many other learned men of the past generation, Dr. Guinness considered the Papal system the Babylon of the Scriptures. He will be greatly missed. A few years ago he sent a poetic greeting to THE CONVERTED CATHOLIC, which he said was doing great good.

MRS. MARGARET PECHIN

One of the sad announcements that awaited us on our return from Europe in December was the departure of Mrs. Margaret Pechin, of Philadelphia, who for more than twenty years had been one of our dearest friends. The *Episcopal Record*, December 8, contained a long notice of the translation of this estimable lady and great Christian, who was in her ninety-seventh year. She was not only a member of one of the best families of Philadelphia, but she was an elect lady who delighted in Christian service.

Mrs. Pechin was confirmed by Bishop White, the first American Bishop of the Protestant Episcopal Church, and when the Reformed Episcopal Church was established she became a zealous member of that evangelical body. We shall greatly miss this good lady in the work of Christ's Mission.

THE BARONESS VON ZEDTWITZ

It was a great shock when the cable announced the death of this distinguished lady in Frankfort-on-the-Main, December 17, 1910. From the time when we received her first letter formally renouncing Romanism, published in THE CONVERTED CATHOLIC in February, 1906—until her death she was "intensely interested"—to use her own words—in this work. Subsequently, at her invitation we had many conversations on religious subjects.

Full particulars regarding this lady and the Marquise des Monstiers Merinville, the Caldwell sisters who founded the Catholic University at Washington, will appear in this Magazine.

Bits of Correspondence

In renewing his subscription for this year the Rev. Dr. M. Rhodes of St. Mark's Evangelical Lutheran Church, St. Louis, Missouri, says: "THE CONVERTED CATHOLIC is the one Magazine I read from cover to cover. God has wonderfully used it in creating proper sentiment wherever it is read. The emphasis it places on the one way of salvation—the only way—should commend it to every Protestant in the land. I pray God's continued blessing upon you and your noble work."

From a western State we receive the following:—As an evangelist and Christian worker, coming in contact with many Roman Catholics, I am most anxious to see your interesting Magazine, THE CONVERTED CATHOLIC, and any publications especially helpful to young men becoming pagan because they are dissatisfied with the inability of the Roman Church to meet their needs. One of these young men accepted Christ as his Saviour at our last week's meeting. I am a descendant of the old Quakers from Holland, who fled from Roman Catholic persecution.

A. E. U.

From Pennsylvania:—As I am a delighted reader of your excellent Magazine, THE CONVERTED CATHOLIC, I am sending some clippings from the weekly edition of the London *Times*, anent "Marriages of Protestants with Catholics." I believe if you will publish it in your valuable Magazine it will open the eyes of many in this country.

(Rev.) I. C.

[We shall refer to the marriage case in question next month. Protestants who send their children to convent schools or marry into Roman Catholic families cannot expect peace or prosperity.]

From New York State:—I have been inspired by the reading of THE CONVERTED CATHOLIC so much during the year to maintain the true doctrine and worship of the Spirit. It is easy to establish a false religion, but a different thing to establish a spiritual religion; and certainly this latter is the thing Jesus Christ came to do. It will win in the end. May the Spirit of the Master direct you in every way for your good work.

J. W. F.

From Massachusetts:—I am glad to know the Magazine will be sent to the person for whom I ordered it, who is a true American who is not at all afraid to express correct sentiments on the subject. I saw that what was needed to understand the working of the enemy, and have that knowledge from a source which is quite sure that every word printed is true as to the fact and its relations. I want to thank you for your kind words. They came at a time when it seemed as if my work was so poor, and so little to show, that it made the tears come to have a word of praise. So I am exceedingly grateful to you for your words of appreciation.

E. M. W.

Enclosed find check for \$1.50 to renew my subscription to THE CONVERTED CATHOLIC, and may all your labors be crowned with success. I read your Magazine with much interest, and then pass it along to others who were once Catholics, but who have left the Roman Catholic Church.

G. E. W.

[If our friend will tell those good converted Catholics to subscribe for the Magazine they will surely do so and then it will be helpful to many others.]

From Albany:—I am enclosing my check for another year's subscription to THE CONVERTED CATHOLIC. Your Magazine is accomplishing a grand good work, and awakening Protestant sleepers to a consciousness of a very nearby peril. God bless you, and compliments for the New Year.

(Rev.) R. J. H.

From Chicago:—I certainly am interested in your work, and I pray that God may bless you and put it in the hearts of some moneyed persons to help you in so good a cause.

C. K.

From Philadelphia:—You make that little Magazine exceedingly interesting, and I enjoy reading it very much.

M. F. S. A.

From Maine:—While looking over some old magazines I found a copy of THE CONVERTED CATHOLIC dated April, 1901, which interested me very much, and I would like to subscribe for the Magazine if it is published now.

M. L. G.

[Of course it will be published every month of the year. Subscribe and get the bound volumes.]

New and Interesting Books

"A SHORT HISTORY OF PURITANISM." A handiwork for guilds and Bible classes. This book was written because there was not in existence at the time of its writing a short history of Puritanism, nor anything that would serve as a handy and easily accessible text-book on the subject. The book is well bound, 236 pages, and contains a most complete index of its contents. Price, 30 cents.

"THE HISTORY OF ANDREW DUNN," an Irish Catholic, in which some pretensions of the Church of Rome are examined by the light of Holy Scripture, and is a true record of how those pretensions appeared to an admirably shrewd man when he began to examine and test them. Price, 15 cents.

"LITTLE IS MUCH, WHEN GOD IS IN IT." This is the title of a booklet we received from the author, Mrs. Cyril Bird, of Buffalo, N. Y. As a piece of book-making it is very neatly gotten up; the cover being of a unique pattern, the paper first class and the type large and very readable. The book is dedicated to the mother of the author, and tells of how one who committed her way unto God, and planned to put in a full day for the Master, everything goes contrary to what might have been anticipated, yet with all these reverses the day was well spent, and great things were the results of small things undertaken for good. The booklet is very interesting, and we commend it to our readers.

"IRELAND AND HER FAIRY GODMOTHER." This book is now in its third edition. It tells how Ireland was brought under the sway of the English King by Popes Adrian and Alexander, and how, by such an act, the people in that land have been subjugated to the obedience of the Roman Catholic Church. The book is very interesting and instructive. Price, 25 cents.

"CATHOLIC IRELAND AND PROTESTANT SCOTLAND." This is an address delivered by Michael J. F. McCarthy in Edinburgh, Scotland, to an audience of twelve hundred men and women, in which he contrasted the existing conditions of the Catholic Irishman and the Protestant Scotchman, owing to the dominating rule of Rome over Ireland. Price, 25 cents.

"EXPOSITION OF SELECT PSALMS." By the late Rev. Frederick La Rue King, with an excellent portrait of the author. This book, which has been received through the kindness of our good friend, Rev. Albert B. King, brother of the author of this Exposition of the Psalms, gives a biographical sketch of the writer, by his brother, and a number of interesting Monograms written by himself, and all fully sustaining the claims that he was singularly well equipped to write a commentary on the Psalter. The book is neatly gotten up, and as a whole, is a fine specimen of book-making. There are a few copies which can be had by those desiring the book, and if the demand warrants it, another edition will be published.

"INDEX TO THE BIBLE." A Harmony of the Gospels, and a List and Index of the Parables, and Discourses of Our Lord, Supposed Chronology of the Acts and Epistles, Chronology of the Old Testament, Divided Monarchy and Prophets, the "I Am" of Jesus, the "Me" of Jesus, God Dwelling in Us, Special Prayers, and Believers Saved. Price, 10 cents.

"THE SIGNS OF THE TIMES," by I. M. Haldeman, D.D., pastor of the First Baptist Church, New York City. A book of 455 pages, well bound. The author is convinced that this book calls for a reading and study at this time as never before and bids us realize that we are on the threshold where the shifting of events, at any moment, may usher in that vast and solemn process whose *terminus ad quem* is the Coming and Kingdom of the Son of God. Price, \$1.50.

"THE LABOR PROBLEM." The principles advanced in the pamphlet bearing this title are of world-wide application; equally applicable to every nation that now exists or ever shall exist, whatever may be the form of government. These principles, so clearly and so fully taught in the unerring Word of God, are also taught, expressly or by application, in the American Declaration of Independence. We would commend this pamphlet to those who are interested in the labor question, which can be had of the publisher, W. H. Robertson, 834 Centennial Avenue, Sewickley, Pa., or at this office. Price 25 cents.

EUROPEAN NOTES

By the Editor

VI.

ON the cutward journey last July we took the Holland American line to Rotterdam and were so well pleased that on the return trip, the first week in December, we traveled by the same line. The first steamer was the "Ryndam," and on our return we were fortunate to get her sister ship, the "Noordam," at Boulogne-sur-mer. Both vessels are in all respects alike, not only in construction but in the interior arrangements; so that in stepping from one steamer to the other the passenger seemed to be in the same boat. The expenses are less than on other large lines, and the voyage is completed in nine or ten days.

Among the books in the library of the steamer I found "A Tale of Two Cities," by Charles Dickens, and though I had read the book many years before, my recent experiences in Europe increased my interest in the work, especially in the first chapter where the author refers to conditions in France in the eighteenth century, just before the outbreak of the French Revolution. Messages had reached England, says the author, "from a Congress of British subjects in America, which proved more important to the human race than any communications yet received." He does not indicate what effect the American Revolution had on the people of France, but he says:

"France, less favored on the whole as to matters spiritual than her sister of the shield and trident (England), rolled with exceeding smoothness down hill, making paper money and spending it. Under the guidance of her Christian pastors, she entertained herself, besides, with such humane achievements as sentencing a youth to have his hands cut off, his tongue torn out with pincers, and his body burned alive, because he had not kneeled down in the rain to do honor to a dirty procession of monks which passed within his view, at a distance of some fifty or sixty yards."

The monks were doubtless carrying in procession the "host," which the people were told was their God, even though it was

only a wafer. That was in the eighteenth century in France, and it was only through a sea of blood that the people obtained freedom from such horrible conditions. After more than a century of strife and bloodshed France has reached the plenitude of power as a free Republic, like unto our own, and the "Christian pastors" (God save the mark!) are humbled to the dust. The law of separation of Church and State enacted by the French Parliament in 1905 has not only made it impossible for the Roman hierarchy to torture those who would not obey their behests, but has made them suppliants for toleration. Truly the condition of the Roman Catholic Church in France to-day is indicative of the fulfillment of the Scriptural prophecies, and the French people are rewarding her even as she rewarded them, as indicated by Charles Dickens. "Double unto her double according to her works: in the cup which she hath filled fill to her double. How she hath glorified herself, so much torment and sorrow give her. * * * Therefore shall her plagues come, for strong is the Lord who judgeth her."



SPAIN FOLLOWING THE EXAMPLE OF FRANCE

Spain is following in the footsteps of France. Until a few years ago the people of that country were compelled to kneel in the street when the "host" was carried in procession by priests and monks, and the Inquisition was in full force. But that day is passed, and the dawn of full religious liberty is brightening the horizon.

My good friend, Augustine Baumann, the former priest of the Passionist Order, West Hoboken, N. J., was so delighted with a book I placed in his hands in Paris, "Spain From Within," by Rafael Shaw, which was published last summer, that he has written for me the following article on the religious conditions in Spain. As he resided for many years in Argentine, South America, and has visited Spain as a journalist, he is thoroughly conversant with the subject:

The Church Question in Spain

The Church is once more the principal question in Spain, as it had been time and again in France and other European coun-

tries until it was definitely settled by destroying the power of the Roman hierarchy, which spreads ruin and desolation wherever it reigns. Spain, as every student of history has learnt, has been priest-ridden for centuries, but never before had the nation realized her own misfortune as she does now. An awakening seems to have come at last as to the true causes of all the national misfortunes and with the leadership of the present Premier, Señor Canalejas, a determined effort is being made to shake off the yoke of Rome. That this is no exaggeration is proved by every page of a book published recently by Mr. Rafael Shaw, entitled, "Spain From Within," and which throws a perfect limelight glare on the situation. Never before has a writer so thoroughly grasped a situation and given such a clear and striking picture of a nation whose customs, manners and state of mind he has studied.

"Spain From Within" gives a most vivid picture of what the people actually think of the priests and the Jesuits, and it is a fearful indictment against the Church of Rome. The Church, as he conclusively proves from hundreds of observations, is both hated and feared by the masses, the Jesuits are held responsible for all the national woes, and the universal feeling among the popular classes is that there can be only one hope for their country and that is in the downfall of the Church and the Jesuits. The people everywhere, he remarks, include all religious orders and all kinds of friars and clerical bodies under the name of Jesuits. They know very well that there is a difference, but as they are all identified with the Church and Jesuitism, they are designated under the same name. Hatred of the Church is so general that it is now openly expressed in the streets, at public meetings and wherever the laborers gather, and it shows us what religion may come to be in a country which has nothing but the missal for its gospel and priests in the place of God.

Mr. Rafael Shaw's work is not exclusively confined to the religious question, as such, but the clerical problem crops up in nearly every chapter and we see by it that this is the one absorbing problem of the nation. He obtained all his information by living and moving among the people, talking to workingmen and peasants, as well as visiting the houses of the rich. In all cases he gives a faithful report of what he has seen and heard, and his

remarks are the more forcible as he everywhere betrays a moderation which might almost be taken for sympathy with the Church of Rome. An insight into how he proceeded may be had by his opening remarks in Chapter IV, which treats of "The Confessional and Church Abuses." He says: "Something must now be said about the way in which the people refer to the confessional, and this I will endeavor to do in their own words, premising that I offer no opinion as to the truth or falsehood of their stories, most of which have been told me by women. The abuse of the confessional is such a heinous sin that Catholics of other nations will not believe what is currently said as to its prevalence in Spain." He then adds:

"Among the poor this offence is spoken of freely, and they accuse the priests not only of betraying their trust by repeating what is told them under the seal of the confessional, but also of using the opportunities it offers to ruin young and foolish women who obey the Church's order to confess with frequency. Indeed, many of the workingmen have gravely assured me that such is their distrust of the priests that nothing would induce them to allow their women-folk to go to confession on any pretence whatever."

Mr. Shaw proceeds to give a number of statements which he carefully noted, and from which I quote the principal points as follows: "One day my fellow-servant stole a ring. She could not rest happy with it, and at last she went to a priest and confessed that she had stolen it, and asked what she should do. He told her to put it back, and gave her a penance. So she put it back. And the priest went and told the mistress, and she sent the girl to prison."

Another said: "Juan Cabrero [a noted criminal] was hung through the priest telling the authorities that he had confessed that he was a murderer. The priest went straight to the Governor and told him everything that Cabrero had said. He well deserved hanging, and no one thought anything of the priest betraying his confession. We are quite used to that in Spain." Mr. Shaw concludes: "These are a few out of hundreds of such stories told. *And the people believe they are true.*" Among the other stories which he heard repeated everywhere were "when a priest has a sister living in his house she is more often than not no sis-

ter of his;" and again this: "Higuero [another criminal] was the son of the Bishop, and that is why they didn't hang him."

Priests are also accused by the people of secretly selling valuable paintings from the Cathedrals and churches. Two valuable pictures disappeared from the Cathedral of Toledo and the priests were accused. They constantly get rid of old laces and embroideries, sell fine old chasubles and replace them by cheap new ones, because they need money to "maintain a home and bring up families like men to whom marriage is not forbidden." No inventories are kept of the treasures in most of the churches.

"Once anything worth money goes to storerooms for repairs we never expect to see it again. And where is the storeroom? Don't you know? The dealers in antiques can tell you."

This is, as it were, only an introduction to the statements that follow and which show the real mind of the people. He says:

"The hostility of the people towards the priests doubtless colors their views in these as in all matters relating to them." The writer, though he shows extreme moderation, almost sympathy for the Church, as is seen by the above, then goes on to show how men and women of all descriptions among the working classes hate the Church and the priests. He says in Chapter V, which is on the "Poor and the Religious Orders," that: "My readers may be inclined to think that the Religious Orders are a kind of King Charles' head, which I, a twentieth century Mr. Dick, am unable to keep out of my book. The truth is that in an attempt such as this to make intelligible the views and aspirations of the working classes of Spain, the Religious Orders are the central and dominating fact which overshadows everything else. Whether we discuss the material condition of the poor, their education, their political disabilities, or whatever it may be, and make any attempt to analyze the matter and discover the reasons of their deplorably backward condition, we always get back to the Religious Orders as the cause—if not in actual fact, at any rate in the firm and unshakable conviction of the people—of all their misfortunes." He then continues:

"I will now give—generally in the words of the narrators—typical instances of the way in which the Religious Orders are said to interfere with the livelihood of the working classes, and

of the manner in which once wealthy families have been brought to ruin through their machinations.

"The porter of the Jesuit College—for the servants of these institutions love their employers no better than do their friends and relatives outside—told his brother, who told me, that every night during the first two or three weeks in August, 1909, after the Barcelona riots, refugees were admitted to the college. At least eighty, he said, came in all. They slipped in secretly, after the lights were out, disguised in lay dress often of the poorest description, having traveled half dead with fear [*muertos de miedo*] from Cataluña." That the porter's story was true was proved by the large purchase of provisions made by the college. "A baker told me that the *frailes* [fathers] were more insistent than ever that all the waste bread should be given to them 'for the poor.' And, he added, the 'Good Fathers' were already buying twice their usual supply of him. 'The *frailes* always demand all the bread we put by for the poor,' said my friend. 'We would prefer to give it direct to the poor ourselves, for we do not feel sure how much of it they get from the *frailes*, whose housekeepers are great hands at making *pasteles* and *dulces* [pastries and sweets] for sale to good Catholic families. These good Catholic families prefer to buy their *pasteles* cheap from the friars, who say that they are sold for the good of the Church. We do not care to give our stale bread to be used in injuring the trade of our companions the confectioners; for the friars, having no taxes to pay, can naturally undersell ordinary tradesmen, and all the more when they get the bread for their confectionery free. But if we said that we wished to give our bread to our own acquaintances among the poor, the Jesuits would ruin us. They would tell all their clients that we were bad men and enemies of the Church, and we should lose all our trade.'"

This is an instance of how in almost every trade the convents try to outbid and outsell the tradespeople, and hence, one of the causes for the universal hatred they have aroused. Mr. Shaw says, "Its effect on the attitude of the people toward the Religious Orders cannot be overrated."

Although the friars pretend not to notice this, still in their acts they show plainly their terror of the people. Mr. Shaw says:

"For years past I have noticed that no member of the working classes salutes a priest or friar in the streets. Day after day one summer I saw the same priests taking their afternoon walk along the same by-way, where the same artisans, to the number of twenty or thirty, watched the 'long skirts' from the doors of their workshops. I never saw an artisan greet a priest or a friar, or vice versa. The flowing robes of the ecclesiastics swept against the patched garments of the workmen, but no glance was exchanged. The priests kept their eyes bent on the ground, one hand grasping the skirts and the other pressed on the breast, a typical attitude, which is jeered at by the poor as 'canting.' The workmen kept their eyes fixed on their work. It is impossible to imagine anything more hostile than the silent defiance of the men, as they turned to watch the 'long skirts' out of sight."

Further on he adds: "I had special facilities for observing the daily exhibition of armed neutrality. * * * One of the men said to me, 'I hate to see them; they are the ruin of us and our country.' What made it more significant was that the same workmen had a pleasant word of greeting for every lay person, man or woman, acquaintance or stranger, who passed them."

Laundresses complain about the nuns. They say: "Formerly it was easy to obtain a living by washing in well-to-do houses. Now the nuns temporarily keep the girls and servants who are out of work, make them wash for rich people, receive the money and give nothing to the girls. Of course they can do it cheaper than we can."

Seamstresses and needleworkers have the same complaint. The nuns also make pastries and cakes which they sell cheaper than the confectioners. "The closed Orders of nuns are regarded with aversion and contempt, as living at the expense of the nation." The Religious Orders of men are universally execrated.

"The people declare that in many places the leading industries have been completely ruined by the competitions of persons in the employ of the Jesuits—for they call all the friars indiscriminately Jesuits, although they are perfectly aware of the distinctions between the various Orders. And they point out one family after another who have been reduced to penury by the 'good Fathers.'"

The following story has been told me among many others: "A man whom I knew saved 5,000 duros [dollars], and he lent it all to the Jesuits for a building they were putting up, a building attached to the monastery, so that he looked upon it as a work of God. Some years went by, and my friend was growing old and wished to retire from the little business and live on his capital. So he asked the Jesuits to repay the loan. 'Oh, no,' they said, 'do you not know, my son, that he who lends to God must expect no return? A loan to God is a gift for the salvation of thy soul.' As I say, he was an old man and he found himself ruined, without hope of earning more money. He left the 'good Fathers' and went and cut his throat."

Another story is about a Marquise. "When her father, the last Marquis, was dying, the Jesuits never left him for a moment, and at last they persuaded him that his soul was of more consequence than the livelihood of his daughter, and he made a will by which he left all his money to them to found a college for boys."

Mr. Shaw concludes: "There seems no room for doubt that many once wealthy families have been reduced to poverty in consequence of such legacies to the Church."

When people show their dislike of the friars publicly, the friars ruin them. Such is the general conviction and the following story is one out of a hundred that one may hear: "Francisco Mengano used to have a good business. He employed nine men. But he hated the friars and he used to talk against them to a man who pretended to think as he did. * * * When his eldest girl was old enough for her first Communion and Francisco refused to let her go to confession, he discovered that the man he had trusted was himself a Jesuit, and had told the Jesuits everything Francisco had said. They then set to work to ruin him. It was quite simple. He was a cart-builder and wheelwright, and depended on the landowners in the neighborhood for most of his work. The Jesuits merely sent word round that he was charging too much and doing bad work, and his trade was ruined and he became a poor old jobbing carpenter, who cannot even afford to employ a boy to do his heavy work."

Mr. Shaw in this instance remarks that he himself passed Francisco's workshop a year before in company with a gentleman re-

puted to be friendly with the Jesuits and he said to Mr. Shaw: "Don't employ Francisco if you want any carpentering done; his work is bad and he overcharges abominably." It did not occur to Mr. Shaw then to inquire, and in fact he did avoid going to Francisco at the time.

The friars are popularly accused also of being hard and callous to the poor as was the case in 1909 during an epidemic of typhus in Madrid. Not one Religious House, says Mr. Shaw, volunteered assistance. He adds: "The bitterness of their hostility may be judged from the following incident related to me by an eye-witness:"

Three country people, dealers in charcoal, were sitting in a tramcar. My informant was sitting immediately behind them, and at his side was a priest. One of the charcoal merchants, pretending to be unaware of the priest's presence, related how he had been overtaken by night on the mountains, where he was buying wood, and how he had gone to a large Jesuit college standing alone on the hillside, to ask permission to sleep under the portico, the season being mid-winter and the weather bitterly cold. The "Good Father" who opened the door at his knock refused to admit him, telling him that "the college was not a house of call for tramps, and he could go and sleep under a tree by the roadside." The narrator had no option but to do this, for the door was shut in his face, and "he thought that he would have died of cold before morning." "I wish," he concluded, "that all the friars in Spain would come to my house some cold night and ask for shelter. Before morning I would leave every one of them under my trees with his throat cut." Mr. Shaw adds that the charcoal merchant uttered his threat merely to frighten the priest who turned white and trembled with alarm.

A gentle looking old woman said to him deliberately on another occasion: "I wish all the friars were going out to be shot this morning! How I should enjoy seeing them killed!" At another time a workman remarked in his presence: "How I hate those vermin! It makes me sick to see them near me!" He adds: "The people who say these things are not Socialists nor Anarchists nor even Republicans. They are decent, quiet, industrious working people, who know and care little about current events,

and simply judge of the priests and the Religious Orders by what they see. Once the confidence of such people is won you will hear similar remarks by the score."

In another chapter he is careful to remark that the Spanish people are profoundly religious, though they hate the Church and the Jesuits. The abuses of the Church have filled them with disgust. He says: "It will probably be news to many people that a Bull of the Crusade is still largely sold in Spain." This bull permits the buyer to eat meat on Fridays. Thus for a paltry sum of money the Church sells its dispensations. The bull was intended for those who fought against the infidels, but now the few pennies given to the Church make up for the fighting. He says: "It now costs the modest sum of pesetas 1.75 [about 30 cents], having been gradually reduced from pesetas 7.50, and is a source of income to the Government, producing, according to the Budget for 1909, a sum of 2,670,000 pesetas. Anyone can obtain it as no questions are asked." Thus even a Protestant may buy it and the Church will consider him as privileged to eat meat on Fridays for the sake of the crusade against the Moors who are dead these four hundred years. No wonder the Church and everything connected with it is falling into contempt all over Spain.

As long as the people do not openly assail the Church they are not interfered with. Any superstition is tolerated and even encouraged. Mr. Shaw gives one curious example. "A bright, clever woman of the working classes, with a strong sense of humor, told me that she could only pray to a certain Christ. All the others are only *sticks* [palos] to me. I can never pass our Lord of Pity without kneeling down, and I know by the look in his eyes if he is going to grant my prayer. But I cannot pray to any others."

He asked her: "Then when you pray to that image of Our Lord, it really is the Christ to you?"

She replied: "No, the Christ is in heaven with His Mother, but I pray to our Lord of Pity, and he always answers me. No other is the same. When I pass our Lord of the Miracles, for instance, in the Church of San José, I have to say: Excuse me, Lord, but you are only a stick to me, and I can not pray to you. I do not know how this should be so, Lord, but that is how I find it."

About confession one of the many, whom Mr. Shaw spoke to, said: "What have I to do with those people [the priests]? Confess to a priest? Never! I confess to God and my mother, and I want no priest to come between me and my God."

Further on a master mason declared to him: "I do not allow my wife to go to confession. If she insisted I should refuse to provide for her. I will have no traffic with the gentry of the *long skirts* in my family."

A widow said: "I did not call a priest when my husband was dying. He would have died all the sooner if I had, he hated them so. We poor people never call the priest if we can help it. We say death gave us no time, the priests pretend to believe it and we get buried all the same."

And you are not afraid, he asked one, that the dead will remain longer in Purgatory without the holy oils?

The man replied: "Why should they? My brother, may his soul rest in peace, was a good man. God will look after him without any priest putting in his oar. There may be a Purgatory, God knows, but I will not pay my money to a priest on that account."

In the middle classes, Mr. Shaw says, there is no doubt a good deal of rather shallow free-thinking. But it is confined to the men; the women follow in the steps of their mother, attend mass, run through the Rosary, and go through a perfunctory confession. "For strict observance of the Ordinances of the Church and for material support you must go to women of higher social position, ladies of title and the wives of rich men, whose political position keeps them hand in hand with the priests and the Religious Orders."

He further adds: "They are the bulwark of the Church of Spain. Indeed, it is often said that if all the ladies of the aristocracy could be locked up for a few years, the Church of Spain would go to pieces, so little real hold has it on any other element in the national life."

Thus we see that the position is about the same as it was in France until recently when the church was completely driven out of the national life. Before the Barcelona riots the working people in Spain kept their minds to themselves a great deal, but

now they feel that they can speak their minds out freely and they are looking for the Liberal Government of Señor Canalejas to deliver them from the bondage of the Jesuits. Señor Canalejas will have to carry out this great national reform, or the masses will be so strong that they will stop at nothing short of a revolution. Everything at present depends upon the action of the Liberal party and they have no time to waste as the whole nation is up, clamoring to be released from the superstition, the oppression and the tyranny of the Church of Rome.

The Gospel in Central America

It is time that THE CONVERTED CATHOLIC should have a message from this land so long dominated by Rome and sitting in dense darkness. A bright light has shined into many dark places through the faithful work of the missionaries of the Central American Mission, and other missionaries and colporters working for the Master in this land. In the first place our great need in this field at this time is double our present number of missionaries, and second, funds to supply all their needs. This is all clearly within the reach of our Master, who says, "According to your faith, be it unto you" and by His Spirit says, "But my God shall supply all your need according to His riches in glory by Christ Jesus."

We desire to say to those Christians who decline to help send the Gospel to Roman Catholic countries, that the uniform testimony of all our missionaries is that the darkness in this land is just as dense and the idolatry, ignorance and superstition as great as in India, Africa, China or Korea, only in this land the priestly bitterness and persecution against the Gospel are more intense, and their lives are viler and more unchristian. At a recent funeral of a priest in South America many of his children were present, and this man was under solemn vows of celibacy.

As to the need of the Gospel in this land, we can assert without the least fear of contradiction, that the uniform testimony of all of our thousands of converts is that in all their lives in the Catholic Church they never received one ray of Gospel light. They knew no more about eternal life through Christ than if they

had never heard of that name; and in fact they had never heard of it as a Saviour from sin. Soon after birth the priest appears on the scene to baptize the infant into the (true?) Church, requiring a stipulated fee. Later he appears again to marry the party, provided he receives a large enough fee, and if not, the priest allows the parties to live together till they raise the needed funds, which may never be; hence they live in a state of adultery, by consent of Rome, and raise a family; often separations, and going through the same process till family life is a mockery and shame.

Then again at time of death the priest appears to bury the dead for a valuable consideration, according to what the family and friends can raise. But worst of all these blind guides consign the people after death to purgatory, and require a continual payment of money to pray the souls out of this imaginary place, and this continues without end. There are cases known to our missionaries where these prayers and masses have been running twenty years, and may go on forever if the funds will only hold out, but not a mass or prayer after the funds stop. But the degradation of the priests and people who follow them, which is gradually descending lower and lower, ought to convince all who doubt the greatness of the need in this field. It is enough to say that they are lost without God and without hope, priest and people, and will continue thus, unless God's children follow Christ's command to go and preach the Gospel unto them. According to the experience of our missionaries, no land is more responsive to the Word of Life, and thus our responsibilities to our neighbors are made more evident. Who will go? Who will send? Any who would desire to take up the work can address the Hon. Judge D. H. Scott, Treasurer, Paris, Texas, who will gladly furnish full particulars.

For centuries the circulation of the Bible and the preaching of the Gospel had been forbidden in the Central and South American Republics by the Roman Catholic authorities, though no people in the world had been more spiritually destitute than our neighbors south of us. Now they will all welcome the "Good News" if Americans will send it. Please write to Judge Scott.